THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

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(Concluded from page 565.)

Now, I want to impress this upon you, my brethren and sisters, and especially upon my brethren who are preaching the Gospel in this mission: Boys, sin not at all, sin not at all, so that you shall not have to come, bye and bye, and say, "O God, I have sinned," or, "My Father, I have sinned, and am not worthy to be Thy son." Do not let this be necessary in your case. You are sons of God; you have been born of the water and of the Spirit; you have received the gift of the Holy Ghost; you have received the light and you know the light, and you have heard the voice of the Spirit speaking unto you, and it has borne its testimony in your hearts, and has left its witness there. Do not permit yourselves to be drawn away or turned aside; do not yield to the tempter for one moment so as to make it necessary for you to come bye and bye and say, "Father, I have sinned and am not worthy to be Thy son." Live as the Son of God lived; live to-day as you ought to live; be honest and pure, be upright, be virtuous, be benevolent, humble, sincere, true to your convictions; be true to your Father and the covenants which you have made, not only in the waters of baptism, but in the Holy of Holies, where you have been permitted to stand, and where you have entered into the bonds of the new and everlasting covenant. If you do this I can assure you that you will be ahead of the man who falls to-day and rises again to-morrow; and falls again next week and in the future rises again, who is constantly vibrating between sin and righteousness, or sin and repentance, and

who is following in the footsteps of the Son of God only part of the time, and who needs repentance all the time. Repent in the beginning with that repentance that needs not to be repented of. Go and do your duty, boys, and keep yourselves free and clean from the sins of the world. Shun all evil and learn to do all good. "Oh, but," says one," "that is impossible with mortal man." Yes, it may be impossible for mortal man to do all things. It may be impossible for mortal man to love God with all his heart and mind and strength. It may be impossible for you and me to love our neighbor as ourselves; but let that principle be uppermost in our hearts all the time and aim to love God with all our hearts. Let us aim to love our neighbor as ourselves; let us do it to the utmost of the strength which we possess; then we shall be doing in our sphere what God is doing in His; we shall be perfecting the sphere in which we live, and making perfect the glory of it. Christ said, "Be ye righteous as your Father in heaven is righteous; be ye pure, as your Father in heaven is pure." How are you going to be pure? How are you going to be righteous with all your imperfections? Only by living up to the light which you have. Never allow yourselves to fall one iota behind. If you know a thing is right, live by it, stand by it and die by it. Never allow yourselves to swerve from it by any influence or power that can be brought to bear against you or upon you. Stand by that which you know to be the will of God, that which you know to be elevating in its nature and spirit and operation. Never permit yourselves to be drawn away from it, and you will then become perfect and righteous in the mortal sphere in which you dwell as God is perfect in the immortal sphere in which He dwells. If you will do this, like the arm of the blacksmith that is constantly in motion and in action, you will gain strength and power day by day until you attain to the summit of that which is possible for you in your mortal life, and God will be pleased with you and acknowledge you as His child; will accept of you and will have claim upon you, and he cannot turn you away because it would be unjust to turn away one who had been faithful to the light which he had, and God cannot be unjust. He that under such circumstances seeks shall find. He that asks the Lord will certainly receive. The Apostle James said: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." When we ask let us go to our Heavenly Father as a child goes to his earthly father—with faith that He will give him what he asks if it be proper for him to have it. So let us go to God our Father when we are in need; let us go as a child who knows that God lives, who has received the testimony of His Spirit, who has no doubt, who knows that God can hear and understand him, does understand him, just as well as we know that we can stand here in London at one end of the wire and communicate with our friends in Liverpool, Glasgow, or any other place, and that they distinguish our voice and know what we say to them, and we know what they say to us. We know that this is a fact, but why it is we do not know. There is an element in the air. What it is we do not know just now, but we call it ether. That element carries our words and signs and symbols to almost limitless distances, reaching to the desired destination, and there recording

the sound that is expressed. All over the world men hear, where the instruments are in tune. As Brother Nibley has expressed it, where the instruments are in tune there is an element passing through the whole atmosphere that will carry our words everywhere. So we can communicate with the Father; He understands the principle. There is nothing in these things that God does not understand and does not know about and has not known about all the time; but we are just beginning to realize in some little degree some of the things which we have never known nor our fathers before us. God's all-searching eye sees all things which happen on this earth, and can see and behold all the workmanship of His hands. How the eye of God can do this we do not understand, but we will begin to see it bye and bye, because, you know, the prophets have said that in the latter days God would reveal many precious truths, and that knowledge would be greatly increased in the earth. To-day we can learn here in London things that transpire in China, Japan, the Phillipine Islands, or any part of Europe. The intelligence flashes right here to the great central market of the world, and you and I can pick up the papers and read of the earthquakes in California and Chili and other calamities and events which transpire in all parts of the world. We understand, in some degree, the process by which these things are brought about, but we do not understand what causes it. No man can say what electricity is. No man can tell you what there is in the air; they call it ether, but what it is they cannot tell you except that it is that element in the atmosphere which carries sounds and records thoughts in distant lands as perfectly as they are expressed here. How much more simple it is for God to hear our words, to receive our thoughts, to understand our hearts, and to listen to our prayers and our supplications. And bye and bye we will know a great deal more about these things than we do now.

I can assure you, my brethren and sisters, it is a pleasure to me to meet with you here to-day. I did not expect to enjoy this privilege when I left home. I have been in London before. I suppose, perhaps, I was here and bore my testimony in this great city a good many times before many of you were born. I have four boys right here in this congregation. I preached the Gospel in this land before any of them saw the light of day. They have come into the world since I first came to this country to preach the Gospel. My first mission here was a mission of three years. I was called on another mission to the Islands of the Pacific soon after I reached home, and was gone another three years. When I returned again in 1877 to England it was expected at that time that I should remain here for a long series of years as the president of this mission, but the death of the Prophet Brigham Young necessitated my being called home, and since that time I have had very little thought or expectation of ever visiting this land again. I am getting old, and I have almost served my time in the mission field, although I expect to continue in the service of the Lord the remainder of my days. Let me tell you, my brethren and sisters, the reason why: the Lord has blessed me with a testimony of the divinity of this work. He has made me to know it, and has made me to feel it in every part of my being. The knowledge that God lives, that Jesus is the Christ, the Savior of the world and Redeemer of mankind, and that Joseph Smith was called of God to lay the foundations

of this great work, has been ingrafted into my being and ground into my soul. I know whereof I speak. God lives; Jesus is the Christ, and Joseph Smith was raised up by the power of God to lay the foundations of this work. He was not a learned man; he was just a child fourteen years of age when he was called by the voice of God, and when his mission was first pointed out to him. It was not Joseph Smith who laid the foundations of this Church and restored to earth the power and authority of the Priesthood of God and the principles and ordinances of the Gospel for the perfecting of the children of men. It was God who did it, through the instrumentality of the Prophet Joseph Smith. And I know that Brigham Young was a man of God, and was called of God to succeed Joseph Smith as the leader of His people. Do not forget it; do not lose sight of the fact that this work is not the work of man. God has decreed that He will accomplish a work in the earth. It shall not fail; it shall not fall, but it shall continue until the knowledge of God shall fill the earth, and "every knee shall bow and every tongue confess that Jesus is the Christ." Remember this, my boys, when you preach the Gospel. My brothers and sisters, I want to tell you God has given me this knowledge. My brethren and sisters, if it is true, you cannot avoid it; but if it is not true (but that is impossible; it must be true; it is true!) And now, time will not permit or I could tell you how I know that it is true. God bless you. Peace be with you, and may you live to gather to Zion and rejoice on the mountains in the midst of the people of God, and receive the fullness of the blessings of the Gospel. Do not be in haste; take your time; study the Gospel and do not be in a hurry; but when you go to Zion do not expect that you are going there just to lie on a bed of roses, that you will never more have trials or difficulties, or sickness, nor have to make an effort to support yourselves and keep in the line of your duty. When you go to Zion be sure that you will have to meet with the problems of life there, and with the stern realities of life there just the same as you do here. Because you will find, as I have heard one of the brethren express it, that Zion is the threshing-floor of the Lord. It is there the wheat is gathered together and threshed, and the chaff is thrown away and only the wheat remains. God bless you and peace be with you, is my prayer in the name of Jesus. Amen.—Reported by ELDERS BEN C. RICH AND WILLARD R. SMITH.

THE TRIUMPH OF DESPAIR.

Behind the clouds the sky is blue,
To-morrow may be fair;
Never despair! but, if you do,
Work on in your despair.

The needle to the pole points true
For dauntless men who dare;
Never despair! but, if you do,
Work on in your despair.

Though fate no roses flings, but rue,
And a thorny crown you wear;
Never despair! but, if you do,
Work on in your despair.

HENRY TYRRELL.

HOW TO CONFUTE THE MORMONS.

"We call upon those who guide us in theology to meet the Mormons with sounder weapons than abuse, and better arguments than vituperation."—Rev. G. Duncan, D.D.

The following appeared in the September 1st number of the *Gentleman's Journal*, a weekly magazine published in Gravesend, England. It is from the pen of the editor, Rev. G. Duncan, D.D.:

No matter what works issue from the Mormon press, the theme which interests outsiders most deeply is polygamy. That of course is a pity, for some most able and engrossing works issue from the Liverpool Office, but these do not appeal to the popular imagination like the theme of polygamy. For years it has engaged the public and legislative attention, and that attention is as keen and as concentrated as ever. Though the practice of polygamy has been put down by law, its suppression is formal, not actual, for the Mormons, who for the most part are straighforward and upright men, decline to leave their wives and families. The attempt to forcibly suppress polygamy the Mormons are bound to regard as an assault by law on their happy homes, and as an attempt to arrest the work of God in these latter days. They believe, on the word of Joseph Smith, that it is the will of God that His Saints adopt polygamy. Joseph Smith may have been wrong or he may have been right, but he solemnly declares that the command he gave to the people he had himself received at the hands of God. You cannot argue with a prophet, you must either believe or disbelieve his prophecy. We outsiders disbelieve; the Mormons, for what to them at least is most weighty evidence, regard Joseph Smith as a true prophet. They declare that his advent was foretold, and they maintain that all the prophecies which he made were fulfilled. They submit the evidence to students, critics and opponents, and they say that up to date not one of the claims of Joseph Smith has been shaken. There have been many attempts to do so, but these for the most part have been ludicrous failures. The attempt to show that Joseph Smith was a young ruffian of a black type (and that is often done, and done even in our day) but adds to the difficulty of explaining the facts of the case. Joseph Smith was surrounded by most able men who were ready to lay down their lives for his sake; and though they lived with him on the terms of closest intimacy, they had unfaltering confidence in his being a prophet of the Lord. Half a million men and women to-day regard Joseph Smith as God's chosen prophet for the people of this age. We must look that fact straight in the eye, and we cannot but wonder that our pastors and masters do not make a most searching inquiry into the claims of the Mormons. The usual method is simply to leave the Mormons in full possession of the field. The more the men and the movement are abused the more impossible it makes it to account for the fact that in order to enjoy liberty to worship God according to their own belief they migrated into the wilds and so transformed the place that it firstly became a territory and then became one of the States of America. In the most literal sense they made the wilderness blossom as the rose, and made barrennes to rejoice. Cities leapt out of nothing into winsome existence. Mexico holds out strong inducements for them to go there in large numbers and do for that country what they have done for Utah. The main objection to the Mormons

is that they preach and practice polygamy;* but until we can shake their evidence that Joseph Smith received the command from the Lord we cannot blame them for acting up to their solemn convictions. The Mormons did not wish the practice, and when the command came it filled many of them with consternation. Many of them have not practiced it, but these brethren are most inconsistent, for if our kingdom in another world is to consist, as the Mormons believe, of the children we beget in this, and if we have no children, or but one or two, then instead of having a kingdom we have to seek shelter in the kingdom of another, then surely we ought to see to it. No one wife ought to be expected to have the needful family. If the Saints are to possess the earth, then a handful of Mormons practising monogamy can never accomplish it. There are thus thoughts essential to Mormonism which make it impossible for them to renounce polygamy. The Mormons take the ground that the practice is not formally condemned in the Word of God, but if it were God who forbade people in this country and in this age to practice it, He could easily command people in another age and another country to pursue it. It might be wise to forbid it to this people, and during this age, while it would be the highest wisdom to permit it to another people and to another age. Mormons believe that saints, and saints only, ought to have large families in the interests of the State itself as well as in the interests of religion. They base their practice on utility, necessity, and the command of God. We must face their arguments, for these men do not merely affirm an alleged fact, they marshal evidence, and they maintain that not one of their facts have been shaken, and not one of their arguments has been answered. We state the case as we do, for in this column we take no side, but we do call upon those who guide us in theology to meet the Mormons with sounder weapons than abuse, and better arguments than vituperation. Fighting them with these weapons largely explains their marvelous progress in this country. They win converts on every hand, while many of our religious leaders seem quite unaware of their very existence. We have called attention more than once to some of their literature, and the books may all be ordered through our office; and we can but say that if we look upon polygamy with horror, and most Christians do, we must meet the Mormons on their own ground. The Bible cannot help us in this controversy, for these men hold up a document and say that it is the most recent message which God has sent to man, and that message is to you Gentiles. What is to be our reply to that? We must study the document, and examine the grounds of its claims, and confute them if we can. There is no other course open to us. We cannot afford to let these people alone. Mormon priests and Elders are in this country by the hundred at the present time, and their open and avowed mission is to make Mormons of us all. Many are forsaking our ranks to join theirs, and many more are sure to do so unless we earnestly study and master Mormon literature for ourselves.

* Mr. Duncan errs when he says the Mormons preach and practice polygamy. They do neither. It would be a waste of time to preach polygamy now—for no such marriage could be entered into with the sanction of the Church; nor have any plural marriages been solemnized by the Church or with its knowledge and consent since President Woodruff's manifesto.

DIVINE RETRIBUTION.

HEROD THE GREAT, the slayer of the innocents, and first persecutor of Christianity, was overwhelmed with agonized physical disease; and his numerous family was extinct in a hundred years. Pontius Pilate, who condemned Christ, was soon after expelled from office, and committed suicide. The persecutor, Nero, after slaying thousands of Christians, among them Peter and Paul, attempted to take his own life; but, failing through cowardice, called others to his aid. The persecutor Domitian was murdered by his own people. So was it with the Emperors Caius, Severus, and Heliogabalus. Scarcely one, if any, of the prominent persecutors of the Church escaped signal retribution. The Emperor Claudius was eaten of worms. Decius, Gallus, Aurelian, Maximian, all persecutors of the Church, died deaths of violence. Maximinus put out the eyes of thousands of Christians, soon after which a fearful disease of the eyes broke out among his people, of which he himself died in great agony. Valens, who caused four score presbyters to be sent to sea in a ship and burnt alive, himself defeated by the Goths, fled to a cottage where he was burnt alive.

JEALOUS RIVAL WON BY A SIMPLE SONG.

A BEAUTIFUL little incident is told concerning Jenny Lind and Grisi, when they were rivals for popular favor in London. Both were invited to sing the same night at a court concert before the queen. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure, when suddenly an inspiration came to her. The accompanist was striking his final cords. She asked him to rise and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no longer in the presence of royalty, but singing to loving friends in her fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into that weird, thrilling, plaintive "prayer." Gradually the song died away and ended in a sob. There was silence—the silence of admiring wonder. The audience sat spell-bound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so disconcerted her. There was no fierce expression now; instead, a tear-drop glistened on the long, black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arms about her, and kissed her, utterly regardless of the audience.—*Ex.*

"So great is the effect of cleanliness upon man that it extends even to his moral character. Virtue never dwelt long with filth; nor do I believe there ever was a person scrupulously attentive to cleanliness who was a consummate villain."—RUMFORD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 13, 1906.

EDITORIAL

GOOD WORK OF THE ELDERS.

It is exceedingly gratifying, in reading the reports of conference presidents, to learn of the zeal which is being exhibited by the missionaries of the Church of Christ. Day by day these faithful messengers of salvation travel from house to house, seeking the honest in heart, and bearing testimony that the Lord in His infinite goodness and mercy has in these last days set His hand to redeem His children from their lost and fallen state.

No greater mission was ever entrusted to the children of men, and great will be the reward of those who labor faithfully in the Lord's vineyard; yea, how great will be the joy of the missionaries when they shall see in the kingdom of our Father those to whom they brought the Gospel message while they were here upon the earth.

Brethren, be faithful in the discharge of your duties. Do not idle away your time. Let each morning see some work begun, each evening see its close. Let the commandment which the Lord gave to the Prophet Joseph in 1831 be ever before your eyes. "Behold," said he, "they have been sent to preach my Gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent, that it may not be known." (Doc. and Cov., Sec. 60: 13.)

There is no remedy for time misspent;
No healing for the waste of idleness,
Whose very languor is a punishment
Heavier than active souls can feel or guess.
O hours of indolence and discontent,
Not now to be redeemed! ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness.
Not to be whirled away in aimless dreams,
But to improve ourselves, and serve mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems;
And shape his acts, and discipline his mind,
To walk adorning earth, with hope of heaven.

Lord Chesterfield said: "Every moment you now lose, is so much character

and advantage lost; as, on the other hand, every moment you now employ usefully, is so much time wisely laid out, at prodigious interest."

Be not ashamed of the Gospel of Christ, but in every place, in season and out of season, let your voices be heard, testifying, in the spirit of meekness, to the "marvelous work and a wonder" which the Lord is performing among the inhabitants of the earth.

May the Lord continue to bless your labors.

THE ONLY INDUCEMENT.

Recently a number of English newspapers reported that a party of Mormon missionaries from Salt Lake City had arrived in France and commenced a recruiting campaign. It was also reported that the missionaries had offered to pay the passages of the proselytes to Salt Lake.

The reporter who first gave out this piece of "information" must have been as hard pressed for news as was the editor of a political sheet published some years ago, and on which the writer was employed as a compositor. On the eve of publication the editor came rushing into the office and asked if the forms had gone to press. "No," answered the foreman, "I need half a column yet." The editor scratched his head and turned up an idea. Seizing half a column of plate matter, which had been used in a former issue, he cut a number of scratches with his pocket knife on the back of it, placed it in the form and sent it out as "The proceedings at last night's Democratic convention in the Theatre."

For the information of the British public we wish to state that the Church of Jesus Christ of Latter-day Saints is not in the premium business. The only inducement which its missionaries has to offer to the people is the Truth as it is in Christ Jesus, merely this and nothing more. They go to the nations of the earth with the glad tidings that God has broken the silence of ages, that He has appeared to men in the flesh, and has committed to them a dispensation of the Gospel for the last time. They declare with words of soberness that the angel which John saw in vision while he was a prisoner on Patmos for the testimony of Jesus has flown through the midst of heaven with the everlasting Gospel; that that Gospel, the only true Gospel under heaven, is now being preached by the Elders of the Church of Christ, and that all those who obey it shall know that the doctrine is from heaven and not of men. They say to the people to-day as Christ said to the people in the meridian of time, "Ye shall know the truth, and the truth shall make you free."

The Church does not pay its missionaries for preaching the Gospel: they are not hirelings. When the call comes they accept it willingly, cheerfully, feeling thankful in their hearts that the Lord has counted them worthy to bear His message to those who sit in darkness and who know not the way of life truly. They are endued with the same spirit that inspired the early disciples, who left their nets at the call of the Master and went forth to become fishers of men. They pay for conveyance to their fields of labor; they pay their expenses while in the mission field, and, having received the Gospel freely, they preach it freely to those who lend a listening ear.

To such they say: "If you will have faith in God, and in the Lord Jesus Christ; if you will repent of your sins, and be bapized for the remission of them; if you will have the hands of the Elders placed upon your head, you shall receive a remission of your sins and the gift of the Holy Ghost; and if you continue in the way of truth and righteousness unto the end, you shall inherit eternal life and shall dwell in the presence of God and the Lamb forever and ever.

We do not give premiums with the Gospel; we tell those who accept it that in all probability they shall be called upon to make many sacrifices for its sake; that their names shall be spoken evil of; that they shall be counted as the "offscouring of all things;" that they may have to suffer the loss of home, of kindred and friends, and even of life itself; but notwithstanding all these things that may come upon them, they shall have the satisfaction of knowing that their feet are planted upon the rock of eternal truth. And truth is cheap at any price.

W. A. M.

A VERY interesting collection of essays have just been published by Messrs. Harper and Brothers. These essays were prepared from notes and documents left by the late Henry Demarest Lloyd, and bear the title, "Man, the Social Creator." It was the intention of the author to publish a book dealing with the progress and object of religion, to which subject he had devoted years of earnest study. His untimely death, however, prevented him from carrying out his purpose. Two ladies, Jane Addams and Anne Withington, undertook the task of editing the essays, and they have performed their work ably and conscientiously. In his essays Mr. Lloyd states that he is thoroughly convinced of the gradual abolition of forms of worship as at present understood and followed, and the substitution of a universal brotherhood from which selfishness will be excluded. He predicts that the religion of Jesus in the form in which it now holds sway will disappear, and that a practical religion will result, purified from dogma and mysticism.

WAS JOSEPH SMITH SENT OF GOD?

BY THE LATE APOSTLE ORSON PRATT.

(*Continued from page 574.*)

FIFTH. What else besides the everlasting Gospel does the Book of Mormon profess to contain? It professes to contain a brief but faithful history of a small branch of the tribe of Joseph, and the revelations given to them both before and after Christ, written by a succession of prophets who were the literal descendants of Joseph; hence it professes to be, in the full sense of the word, the writings or records of the tribe of Joseph. It contains numerous and pointed predictions, showing expressly that the age in which their records should, by the power of God, be revealed to the nations, should also be the day in which Israel should be gathered; and that their records, in conjunction with the records of the Jews, should be the powerful instruments in the hands of the

servants of God in bringing about that great work. Now, how does this accord with the word of the Lord to Ezekiel upon the same subject? Ezekiel was commanded to write upon two sticks, one for Judah, and the other for Joseph, after which he was commanded to join them together into one. And when the children of Israel should make enquiry what these two united writings of Judah and Joseph meant, he was to say unto them, that the Lord God would join the writings of Joseph with those of Judah, immediately after which He would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land; and that He would make them one nation in the land upon the mountains of Israel; and that one king should be king to them all, and that they should no more be two nations or kingdoms. Ezekiel testifies that the writings of Joseph should be joined with the writings of Judah. Mr. Smith presents this generation with a book, consisting of several hundred pages, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere. Ezekiel testifies that Israel should be gathered, never again to be scattered, immediately after the union of these two records. The professed record of Joseph, brought to light by Mr. Smith, testifies in the most positive language that this is the age in which Israel shall be gathered through the instrumentality of the word and power of God, contained in the two records. Ezekiel uttered the prediction. Mr. Smith presents a professed fulfillment. This is another presumptive evidence in favor of the divine authority of his mission; for if the gathering of Israel had not been included in the mission of Mr. Smith, as an important part of the great work of the last dispensation, all would have had good reason for rejecting him without further inquiry. The ministering of an angel, the restoration of the Gospel, the gathering of the Saints, the revelation of the record of Joseph, and its union with the Jewish record, and the restoration of all the house of Israel to their own lands, are the wonderful events to be fulfilled in the great "dispensation of the fulness of times." Whatever person or persons are divinely commissioned to usher in that dispensation, must have the keys of authority to perform every work pertaining thereunto. If Joseph Smith had included all these remarkable events in his mission, excepting one; then that one exception would be sufficient to prove him to be acting without authority. But where, we ask, is there one exception? What particular event or circumstance pertaining to the dispensation, of which he professed to hold the keys, has he excluded from his system? Did John predict the restoration of the Gospel by an angel? It is included in Mr. Smith's system. Did John predict that the Saints should receive a message from heaven, commanding them to come out of Babylon? It also is included in the system of Joseph Smith, and the Saints are now obeying it. Did Ezekiel predict the final gathering of Israel as an immediate result of the union of the two records of Joseph and Judah? Mr. Smith also includes this is his system. The two records are already united in their testimony, and will soon accomplish the purpose for which they were sent forth. What then is lacking? Are there any of the prophets, or inspired writers of ancient times, who have pointed out some other way for the latter-day dispensation to be brought about? Can any man show

that the Gospel will not be restored by an angel, or that the Saints will not be called out of Babylon by a message from heaven? or that the record of the tribe of Joseph will not be joined with the Jewish record—the Bible? or that Israel will not be gathered to their own lands through the instrumentality of more revelation? or that the kingdom of God will not be set up in the latter days to break in pieces all other kingdoms? or that apostles and prophets will not be restored to the earth as in ancient times? If all these things are possible, probable and scriptural—if all these events must come to pass in their time, and in the manner predicted—can any one show that this is not the time? that the Book of Mormon is not the record of Joseph, about which Ezekiel prophesied? Can any one show any cause why Joseph Smith should not receive the ministering of an angel? why he should not be ordained an apostle, or prophet, or receive revelations and commandments from God? If the Gospel is to be restored by an angel, it must be restored at the first to some person. Why not that person be Joseph Smith? If the records of two different tribes are to be joined in one, why not the Book of Mormon and the Bible be the two records? and why not Mr. Smith be the instrument in the hands of God in fulfilling this prophecy? If these things are not the fulfillment of those ancient predictions, will the generation that lives when they do come to pass be any more believing than they are at present in this work? Will they be any more ready to receive new revelations, visions, angels, or ancient sacred records than they are now? When God sets up His kingdom, will mankind be any more willing to receive the apostles, prophets, and inspired officers of that kingdom, than they are now? One thing is certain; if the angel has not come, if the Gospel is not restored, if the records of Joseph are not revealed, then there is no kingdom of God on the earth, no authority to preach or administer ordinances among men; all is gross darkness, all is uncertainty, and our only alternative is to wait till the voice of the angel is heard, till the great work of the last dispensation is ushered in. But will we then receive it? Will not our prejudices be as great then as they are now against Mr. Smith? Are there any qualifications that Mr. Smith should possess that he did not possess? Were there any doctrines which he advocated adverse to scriptural doctrine? Were there any principles connected with his system inconsistent with the prophecies? If then perfection characterizes every doctrine embraced in the great scheme of this modern prophet, who can say that he was not sent of God? Who dare oppose so great and perfect a sysetm, without the least shadow of evidence to prove its falsity? Who so lost to every sense of reason and sound judgment as not to perceive an overwhelming evidence flowing in from every quarter to establish the divine mission of Joseph Smith? Who that has examined his mission or system impartially can bring even one evidence against it? Are we not bound then to yield, at least, our faith on the side of evidence? What excuse then can the learned, and great, and wise of the earth, render for opposing a work of so great importance with nought but ridicule, and slander, and vile reproaches? Let them bring forth their strong reasonings, or else let them hear, and say, it is truth.

Sixth. The perfect agreement between the prediction of Isaiah (chap. xxix) and Mr. Smith's account of the finding and translation of the Book of

Mormon is another callateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which the book was translated were taken out of the ground, from where they were originally desposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates a number of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest, they were presented to Professor Anthon, of New York City. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the Book of Mormon is that translation. Now, Isaiah says to Israel, "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Who cannot perceive the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing us, in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "out of the ground," and whisper "low out of the dust." Mr. Smith has been an instrument in the hands of God of fulfilling this predicion to the very letter. He has taken "out of the ground" the ancient history of one half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a powerful and great nation on the western hemisphere. The mouldering ruins of their ancient forts and towers and cities proclaim their former greatness, in mournful contrast with their present sad condition. They have been brought down like all the rest of Israel; but the words of their ancient prophets "speak out of the ground" and "whisper out of the dust" to the ears of the present generation, revealing in a very "familiar" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah says that Israel should "speak out of the ground." Mr. Smith says that he obtained the writings of Joseph from "out of the ground." Now, if Mr. Smith had professed that he had got his book as Swedenborg obtained his, or as the Shakers obtained theirs; that is, if he had professed to have obtained this book to usher in this last dispensation in any other way but "out of the ground," we should have had reason to suppose him a deceiver, like Swedenborg and thousands of others. Again, Isaiah says, that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their

mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "words of a book" which he found, as before stated, to Professor Anthon. But it was a sealed writing to the learned professor, the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, who was found in the person of Mr. Smith. What a marvelous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned!

[TO BE CONTINUED.]

FROM THE MISSION FIELD.

Release.—Elder J. Marlow Taylor, President of the Newcastle conference, has been honorably released to return home on the 14th inst., per s.s. *Arabic*. He has been succeeded by Elder Vincent F. Wootton.

Arrivals.—The following missionaries arrived in Liverpool, September 7, 1906, per s.s. *Arabic*: For Great Britain—David L. Kerr, Wellsville; Robert R. Judd, Grantsville. For Scandinavia—Hyrum J. Amundsen, Hugo C. A. Peterson, Salt Lake City; Orson W. Gunderson, Winder; William A. Peterson, Victor, Idaho. For Sweden—Peter G. Peterson, Cardston, Canada.

Appointments.—The Elders who arrived for Great Britain are appointed to labor in the following conferences: Elder David L. Kerr, Leeds; Robert R. Judd, Newcastle.

Sad Death.—We regret having to chronicle the sad death at London, on the 2nd inst, of Mr. Fredrick Alfred Lincoln. Mr. Lincoln, while not a member of the Church, was very friendly with and kind to the Elders. Death was caused by his being thrown from a wagon in a runaway. He was 50 years of age. Mr. Lincoln has four daughters who are members of the Church, and to them, as well as to all other bereaved relatives, we extend our sincere sympathy.

Elders Refused Admittance to Church.—On May 28, 1906, Elders J. W. Linford and Carl Freeze of Wairau, in the New Zealand mission, called at a church, where they wished to attend the service, but upon entering the gate the minister came and met them and refused them admittance, declaring that they were Mormons and agents of the devil. The Elders told him that if they were wrong and not walking in the true light of the Gospel of

Christ they would like him to show them the true path; but he refused, stating that he would have nothing to do with them or the people they represented, and therefore refused them admission. But when the people saw the way the minister was acting in relation to admitting those of other denominations into the church they became friendly to the Elders, and it is having a very good effect.

Baptisms.—A baptismal service was held in the Swindon baths, Bristol conference, August 13, 1906, at which two souls were added to the Church. Elder George M. McLean officiated.

On Saturday evening, September 1, 1906, a baptismal service was held at the Union Street Baths, Leeds, and the enrollment of the Leeds conference was increased by twelve new members. Elders Fred Williams and Thomas S. Broadbent officiated.

A baptismal service was held in the Turkish Baths, High Street, Birmingham, on September 2nd, Elder John N. White officiating. Ten converts were added to the Church. A similar service was held in the Turkish Baths, High Street, Hull, on September 1st, when six baptisms were performed by Elder Henry C. Tovey.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for September 23, 1906.

27. Prayer (continued).

6. Faith essential. Matt. 21: 22; Mark 11: 24; Heb. 11: 6; James 1: 5-7; I Nephi 15: 11; Jacob 3: 1; Mosiah 4: 21; Mormon 9: 21; Moroni 7: 26; 10: 4; Doc. and Cov. 8: 1-10; 14: 8; 18: 18; 35: 9; 103: 36.

7. Prayer answered. Gen. 20: 17; 24: 12-60; Numbers 11: 1, 2; Judges 6: 36-40; I Samuel 1: 9 11, 20; II Kings 20: 1-11; II Chron. 14: 8-12; Daniel 9: 20-23; Luke 1: 13; Acts 10: 1-6; 12: 5-10; I Nephi 18: 3; II Nephi 4: 24; Jacob 7: 22; Enos. 1: 4-6; Mosiah 4: 20; Alma 17: 3; 38: 8; 58: 10, 11; 62: 51; Helaman 11: 4-14; III Nephi 1: 12, 13; 27: 1-6; Ether 1: 34-43; 2: 18-25; 3: 1-6; Doc. and Cov. 6: 14, 15; Moses 1: 30-39; 7: 50, 51; Abraham 1: 15-19; Joseph 2: 11-20, 28-50, 67-74.

8. Prayer of the righteous. Psalm 34: 15; Proverbs 15: 8-29; Matt. 7: 7-11; John 9: 31; I Timothy 2: 8; James 5: 16; I Peter 3: 12; I John 3: 22.

9. Prayer of the repentant. II Chronicles 7: 14; Alma 22: 16; Doc. and Cov. 49: 26.

10. Prayer of the unjust. Job 27: 8, 9; Psalm 66: 18; Proverbs 28: 9; Isaiah 1: 15; 59: 1-3; John 9: 31; James 4: 3; I Peter 3: 12.

ON DADDY'S LAP.

When the shades of night have fallen,
When the sun has gone to sleep,
And the stars, like diamonds, brilliant,
From the blue begin to peep,
In my favorite chair I'm seated;
On the door a gentle tap,
And dear voices break the silence:
"Want to sit on daddy's lap!"

So I lay aside my paper,
Though I'd like to scan it o'er,
And a lad 'gainst either shoulder
Asks a story—"Just one more."
Then I tell them "Orphan Annie,"
"Doodle Bug," "Three Bears," mayhap.
Till the place is filled with laughter,
When they sit on daddy's lap.

Then we drift to Bible stories,
Of the Christ, the Spotless One.
Eyes are closed, the lips are silent,
And my gladsome task is done.
To the land of nod they've journeyed.
'Tis no fitful, restless nap.
For the night they're safely anchored—
Fast asleep, on daddy's lap.

And I sit here, in the firelight,
Dreaming dreams of future years,
Of my babies—such no longer—
Till my eyes are wet with tears,
And a prayer ascends to heaven:
"Father, bless each little chap;
Keep him pure, as at this moment,
Safe at rest on daddy's lap!"

ARTHUR TISDALE WHITE.

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